396 Often the boat has to be transported a long distance to
496 its launching site. This may take several days. An umufumu (sorcerer) walks in front, scattering "salutary" powder on the road so as to make sure that the boat will reach the water undamaged. As soon as the boat is launched, the people participating in the celebration sing and dance on both sides of the river. Then a pot of banana beer is covered with river clay and
[702] placed inside the boat; the immediate participants drink from the pot and spit into the river to appease the evil spirits. The clay on the pot is rubbed by the participants on their foreheads and on those of the members of their family as protection against accidents. Then the boat is rowed across the river to the other shore, and the people there go through the same ceremonies. The consecration of the boat is concluded by a dance
[273] of the abafumu (medicine men) and ends in a general drinking bout. (No. 19, p. 66)

If after the launching of the boat it is discovered that it
396 lacks buoyancy or equilibrium, corrections are made by further carving with knife or ax or by putting stones inside for ballast. It has already been mentioned (p.73) that the dugouts have neither seats nor rudder. The way they are propelled has also been described.

[83] I have also already discussed the very simple technique (p.31) of making barkcloth (fig. bast felt).

The technique for hides and leatherwork is also very
281 simple. The Barundi on rare occasions usé a piece of hide as their only garment. Otherwise they mainly use hides as blankets. The Batwa, however, prefer garments of hide to those made of barkcloth; consequently they are the most expert workers in leather (abaharra). However, both the Batwa and the Bahutu use the same technique. If it is merely a matter of firm, hard leather for lids, quivers, binding material for fastening arrowheads, etc., the hide is simply scraped clean and dried in the sun. If, however, soft, flexible leather (urusato) is needed for garments and blankets, it must be tanned. Since in Urundi the method of tanning and tawing is little known, as was originally the case in all other parts of Africa (No. 32a, p. 47), the hide